

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.]

Pipe Creek Circuit, Sept. 25, 1833.

Dear Brother,—Our Camp-meeting for this circuit commenced on Friday, the 20th of August, and continued until the Thursday morning following. There were from 60 to 70 tents, and the congregations large and attentive. I do not know that I have ever attended a meeting, where the congregations were better kept up, than at this camp-meeting. On Sabbath, it is supposed there were from 7 to 8000 persons on the ground, and notwithstanding the great crowd, good order prevailed, and the most respectful attention was given while the servants of God dispensed the word of life. Indeed this was the case during the continuance of the meeting. I do not recollect having seen better order, or more attentive hearers at any meeting I have ever attended. The excitement was not very great until Tuesday afternoon, several before this professed to have experienced the pardon of their sins—but on this afternoon the power of the Lord was peculiarly manifested, and not only in the altar, but also among the seats outside the altar, there were many crying for mercy, and the Lord was present to heal them. The work now continued to progress, and the excitement was so great, that it was thought best to dispense with preaching on Tuesday night, for God was working powerfully with the people.

On Wednesday, many were awakened and converted to God; and on Wednesday night, which was the last night of our meeting, the work continued the whole night, some crying for mercy, while others were praising God for what he had done for them. This was a gracious season, and no doubt in eternity some will rejoice that they attended this meeting.

On Tuesday morning the Lord's supper was administered to 265 persons. 130 males, and 135 females, and the best order prevailed while attending to this ordinance, the people of the world appeared to be awed into reverence, while the disciples of the Lord Jesus were commemorating the sufferings and death of their adorable Redeemer.

We did not take the names of those who professed to have obtained religion at this meeting; nor do we know the number that were brought to experience redemption through faith in Jesus Christ, but it is thought from 70 to 80 were the happy subjects of converting grace, and if it would be right to form an opinion from the respectful attention, the serious deportment, and the falling tears of hundreds who were in attendance, we would say, that the seed sown there will vegetate, and produce a glorious harvest for the garner of the Lord.

Yours, &c.

ISAAC WEBSTER.

For the Methodist Protestant.

NEW YORK.

Tarry Town, Sept. 30, 1833.

Mr. Editor, Sir,—Through the medium of your Periodical, I wish to give some little account of our labours and success in Bedford Circuit. I together with my colleague arrived on our circuit very soon after our appointment from the conference, and were very cordially received by our own friends. We have labored much, preaching, each of us, about 23 sermons in the month, and by the blessing of God upon our labours, we see the work of the Lord reviving at some of our appointments—unusual solemnity rests upon the congregations. Some, at several appointments appear willing to forsake sin for holiness, numbers of our brethren are seeking a deeper work of grace, and I expect if our brethren will but stand to their posts, that we shall yet see good done in the name of the Lord. There are some fermentations in the old church, from which I expect we shall reap good; already they have lost some of their best members, whose intentions are to be free from ecclesiastical tyranny. When I say their best, I mean men of the most wealth, influence and piety, men who have borne the burden and heat of the day. We have recently held a two days' meeting, in which the presence and power of God were present to kill and make alive; several were made joyfully to praise God for pardoning mercy. Our Conference camp-meeting, which was held on this circuit recently, was owned and blessed of God—to believers it was a precious time, and many sinners were made to feel the heart-searching power of God—there was good order and a very good attendance, especially of our ministering brethren, but of this you will have a more particular account, probably from our President, who was in attendance. I must close this communication by soliciting the prayers of our brethren for our prosperity.

JOHN L. AMBLER,
Superintendent.

For the Methodist Protestant.

MARYLAND.

Anne Arundel Circuit, Sept. 20, 1833.

Dear Brother,—It is with pleasure that I request you to give the following a place in your valuable paper, that our brethren may hear of the work of the most gracious God.

On Sunday, the 8th inst. I paid a visit to our brethren at the Thistle Factory, which was agreeable to several very pressing invitations. I preached to a crowded congregation of attentive hearers, which I was informed, consisted chiefly of our old side friends. We had some mourners, and a good time—the presence of the Lord was felt to the joy of many souls.

On Monday evening, agreeable to appointment, I preached a short discourse at Bro. Joseph Clark's house, Lyonsville, from 2d Cor. 5 chap. 20 verse, to a very crowded assemblage,

and bro. Thomas Richardson gave a very appropriate exhortation—this was truly a joyful season, from the first prayer to the conclusion of the meeting, was equal to any work I have seen since I attended meetings, which is about 17 years—the cry for mercy bursting from 15 penitent souls, and the theme of glory, glory! from the hearts of believers, was truly heart cheering. Four professed to have obtained justifying grace, and gave in their names.

Our meeting near the Laurel Factory, had been reduced to the number of 10 or 12 within the course of three or four weeks, by our having to make use of civil law to prevent the discord that constantly interrupted us. But the lying lips, spoken of by the Psalmist, has been put to silence, which speak grievous things, proudly and contemptuously against the righteous. 31st Psalm, part 18th verse. Our number was increased last Sabbath evening, perhaps to about 20—the whole of which appeared to be cold, until our meeting was nearly half over—I sat and thought of our Lord's address to his Disciples after his resurrection. I rose up and spoke of it, asking why we were so sad, and pointed out our privilege—at this, the love of God seemed to kindle in every heart, and saint and sinner, all appeared to be up and doing, it was the happiest of seasons; one professed to find peace. Our number was increased last evening, to perhaps upwards of 30. We had another glorious time, there were several crying for mercy, while others were telling the glad tidings of great joy they had received by the death of our Lord Jesus Christ.

Now, may the God whom we serve, still carry on his work, and when we are done telling of His grace here below, may we meet to tell of His glory in the mansions above. Yours, &c.

THOMAS MERSON.

For the Methodist Protestant.

NEW YORK.

Clockville, Madison Co. Oct. 3, 1833.

Mr. Editor,—As I am on the eve of leaving my Circuit, if not the Conference to which I have the honor to belong, and on reviewing the past twenty months, the time I have been laboring in this district, I have cause to rejoice in the God of my salvation. When I first came on, I had to break the ground and lay out my field of labor without the aid of a Protestant Methodist—and now bless the name of Israel's God, we have within the bounds of this circuit, ten preachers and exhorters, and members in proportion, and in spite of all opposition from the devil and our old-side enemies, our cause is on the rise, yea rise! We have meeting houses going up north, south, east and west.—I preached last Sabbath, for the first time in our new meeting house in Lenox, Madison County, N. Y. to a deeply solemn and truly attentive congregation, and my third sermon I preached four miles from the former place in a Universal-

ist chappel, in Carasara Village, to one of the most solemn and attentive audiences I ever addressed, and notwithstanding, I paid my passing compliments to the doctrines of that body of professors with some degree of plainness, yet it was well received, and I was pressed at the door by a number of persons, of different orders, to stay and preach in the evening, at candle light, and indeed the calls to preach are increasing daily. Soon as Conference rises, I will write again and give some account of my late tour, and speak of our good cause within the bounds of the Pennsylvania Conference, where I have been laboring as a visiting brother. Our Conference commences here tomorrow—the brethren are beginning to come in. I am sorry your committee recommended that the preachers should appoint committees to try accused members, it will not do in this latitude; it may do in two other churches, but not in the M. P. Church. Your committee's report will be taken up in our conference, and every thing that favours a transfer of power from the people will be repelled.

Yours, &c. E. BLISS DARE.

For the Methodist Protestant.

VIRGINIA.

Norfolk, October 7, 1833.

Mr. Editor,—Because of the goodness and mercy of God being extended unto me, I have recovered so far from my late indisposition as to resume my labours in the vineyard of Christ. You will, therefore, receive the following items of religious intelligence.

On Saturday and Sabbath, 21st and 22d of Sept. in company with bro. Lattimore, I attended a Quarterly meeting held at "Olive Branch," Smithfield Circuit, of which bro. A. C. Shaver is Superintendent. That section of country being generally unhealthy at this season of the year, our congregations were not so large as they would otherwise have been; but those that attended manifested unusual attention to the preaching of the word. During the administration of the Lord's supper, I was more than delighted at seeing the solemnity which rested on almost every countenance. Two persons were attached to the church; one from the church in this place, the other from the world. The materials of which this church is composed, will certainly, under God, insure its success.

The Saturday and Sabbath following, the 28th and 29th, bro. Lattimore and myself held a two days' meeting to dedicate a new house of worship, "Oak Grove," in the same circuit, built for us by bro. A. S. Foreman, who on Sabbath, became a member of the Methodist P. Church.—This house, when finished, will be quite neat and comfortable; so much so as to reflect credit on the worthy bro. by whose liberality it was erected. May the Lord abundantly reward him, and may this deed prove a blessing to himself, to his family, and to his neighborhood!

Our Quarterly meeting for this section closed last night. Ministerial aid was anticipated, but we failed to obtain it; so that the labours of the occasion devolved alone on Dr. French and my feeble self. Thank God for *His* assisting and sustaining grace—our efforts were blessed to our mutual comfort and edification.

Saturday night, after sermon, we were favored with an addition of two members to the church; one of whom was from the world.

About 10 o'clock on Sunday it commenced raining; but notwithstanding, we had a good congregation: the number of those that partook of the Lord's supper was considerably increas-

ed, and the remembrance of the occasion will not, I am sure, be easily effaced from the memories of those that communed. At the close of the service, two more persons were admitted to church fellowship, one of whom was also a new made member.

Thus you see, Mr. Editor, that notwithstanding our former discouragements, and, amidst surrounding opposition, the Lord has not forgotten to be gracious and kind unto us. Even while I write, my soul feels emotions which I cannot fully express to you; and after preaching four times in succession, during our meeting, and performing other services, I not only feel joyful in hope of immortal glory beyond the grave, but feel an *increased desire* to labor for imperishable souls, and persuade them to be "reconciled to God."

It will, no doubt, delight you, my brother, as also every friend of our Zion, to learn that our church is gaining upon the esteem and patronage of the citizens of this place; and as we all have the most implicit faith in the efficiency of "the fervent, effectual prayer of the righteous." I ask, yea, I most affectionately and earnestly appeal to our brethren every where who may read this communication, and beseech them—*beloved brethren!*—lovers of *Religious Freedom*—friends of the *Redeemer of mankind!* when you bow before your altars of devotion, to supplicate the throne of Him who "never said to the house of Jacob, seek ye my face in vain;" then, *Oh! then, present one united petition to God, for His blessings on the Methodist Protestant Church of Norfolk!*

Owing to our peculiar situation, Dr. French has, for the most part, been confined to this place. Because of his success in getting a house of worship, and our increase in numbers, he is indeed much comforted and revived; and I cannot fail to express my sincere gratitude to God, in that, during the four or five weeks of my affliction, he was enabled to preach, a few times excepted, three sermons on every Lord's day, with renewed zeal for the salvation of souls.

Such intelligence as is communicated from the Ohio Annual Conference, and by our *worthy, unvarying, and unwavering* brethren, Wallace, Goodner, Richards and Hines, in the last No. of the Protestant, is calculated to urge us all on to faithfulness in the cause of God, and excite some of our ministers to a *nobler and more holy work* than that of attempting to diffuse through the Protestant, sentiments which are so *averse* in their *spirit and tendency*, to our Constitution and Discipline.

Yours, &c.

LEWIS F. COSBY.

For the Methodist Protestant.

NORTH CAROLINA.

Guilford Circuit, Sept. 27, 1833.

Dear Brother,—The Lord is still doing wonders among us since I wrote you last, we have held two other camp-meetings on this circuit, I have also attended two in Orange circuit, an account of which you will no doubt receive from another hand.

The first one to which I have reference, as held on this circuit, was at Sandy Ridge, which commenced according to appointment, on Friday, the 30th of August, and continued from day to day, until the Thursday following! The preparations to sustain this meeting were of the most noble kind. There were many large and commodious tents, occupied by generous and liberal souls; the congregation was one of the largest ever seen assembled in this country; a

goodly number of our brethren in the ministry came up to the help of the Lord—among whom was our President, Bro. Harris, who laboured with that zeal and ability that he is known to possess—may God reward them all for their labours of love. And when the people of God were thus assembled, and lifted their voices in supplication to Him, that rules on high, the consequence was, that Jehovah, the God of hosts manifested himself amongst us; and sinners began to weep, and mourners to pray; and immediately we had the cry of Heaven born souls among us; and ere the meeting came to a close, there were 140 or 150 hopefully converted to God. But a little more than 12 months ago Protestant Methodism was almost unknown in the neighborhood of this place. Brother Gray commenced preaching in a small school-house, and formed a class of three members, the citizens immediately stepped forward and erected a commodious house of worship! A few noble hearted individuals, then non-professors, offered to sustain a camp-meeting, which was appointed, accordingly, and proved to be the means in the hands of the Lord, to the awakening and conversion of many souls; from that time the work of the Lord has been going on, more or less, and we now have a class at this place of about 130 members. God has well rewarded these noble hearted souls for their liberality.—He has converted them, their families, and their neighbors, and in the short space of one year the neighborhood has almost literally been converted to God.

The second to which I have an allusion was held at Fair Grove meeting-house, which also commenced according to previous appointment, on Friday, the 20th of September, and came to a close on Wednesday following. And though we cannot say of this, as we have said of the other place, that the whole neighborhood is converted to God; yet thanks be to his holy name, we hope that the work is begun, which like the little "leaven will leaven the whole lump."—Public worship has been established at this place but for a few months; a few individuals in this neighborhood, not long since, embraced our principles, and during the past spring and summer, they erected quite a complete house of worship—they also petitioned for a camp-meeting, which was appointed, and took place as above named, which they, though but few in number, decently sustained. And it proved one of the most interesting meetings I have ever witnessed, all things considered; about 30 souls were converted, many more convicted during the meeting, who we humbly trust will yet find the pearl of great price. The brethren at this place have certainly shown themselves among the most enterprising—and I think I may venture to say, that none with the same means have accomplished more than they have. God no doubt will bless these brethren in their zealous efforts, and give them their families and neighbours to go with them, to Heaven. We may truly say, that our church and prospects brighten daily. Since I have been on this circuit we have received about 200 into membership—prospects good for many more. We have one other camp meeting depending; which is to be held at Germantown, to commence the 5th of October.

Brother Harrod, please correct one small mistake which a writer over the signature "Peter," and yourself, in an editorial remark, have made, relative to some resolutions you call "the Resolutions of the Guilford Quarterly Meeting Conference"—examine again my brother, and give the

proper circuit credit for them, for it may be that the authors of them are desirous of receiving the honors they may confer upon them, and Guilford Circuit wishes not to rob them of that honor. "We are emphatically at peace among ourselves"—our watch words are, holiness to God, and onward.

Shall we amidst prosperity and success, unparalleled in the history of churches, and while many of the thinking begin to hail us with delight, as the rising star of Religious Liberty, stop to revolutionize? and especially when our system perpetuates the golden rules of our blessed Redeemer, "that one is our Father even God in Heaven," and all we are brethren. "Onward brethren, onward;" our cause is glorious.

Yours, &c. JOHN F. SPEIGHT,
Superintendent.

For the Methodist Protestant.
GEORGIA.

Covington, Sept. 25, 1833.

Dear Brother,—I have just got home from a camp-meeting in Henryborough. The Lord was with us of a truth, all the time we were on the ground. There were a goodly number of conversions, and 15 joined the church; those who joined were of such age and character as to promise usefulness to the church, and ornaments to the cause of religion. It was amongst the best times of refreshing among professors, that I have ever seen.

There were with us four preachers of the Methodist E. Church, all of whom took some part in the exercises of the stand, and altar, and appeared to enjoy themselves well—this was as it should be. The cause of religious liberty is looking up in this country. But its enemies are by no means all dead.

Our camp-meeting near this place, at which our Annual Conference met, was a good time among professors; and a time of salvation to many mourners. There were some as powerful conversions as I have ever witnessed. The weather was quite unfavorable, a good part of the time, which proved disadvantageous to the progress of the work; but, nevertheless, we have no just cause to complain.

Fourteen joined the church at the latter camp meeting. The work throughout the district is as prosperous as it has ever been; and there are many calls, "come over to Macedonia and help us," from different parts of the State. May the good Lord of the harvest send forth more labourers into His vineyard! Yours, &c.

AARON G. BREWER,
President Georgia Conference.

For the Methodist Protestant.
MASSACHUSETTS.

Boston, September 26, 1833.

Dear Brother,—We held a special session of the Massachusetts District Conference in this City, on the 11th inst. to devise some more efficient means of carrying forward the work within its bounds,—an excellent spirit and great harmony prevailed. We were visited by three or four influential, and some of them leading ministers in the Reformed Methodist Conference, in this State, who seemed much interested in our prosperity, and bid us God speed. We had also in attendance, Father Gilbert, and Brothers T. K. Witsil and J. Dale, of New York Conference, all of whom, though still retaining their relation to that conference, have taken work within the bounds of this until April. Father Gilbert in Mansfield Circuit, Conn. and Brother

Witsil and Dale, in Boston. Boston Circuit and Station are united in one charge under the superintendence of Father Snelling, T. K. Witsil, assisted by J. O. Yates, J. Dale, and J. Rumrell; and we are happy to have it in our power to state, the societies in the city appear to be well united, and earnestly looking to God for a revival of his work. We think the prudent labors of Bro. W. largely contributed to bring about so desirable an event. Thomas S. Johnson, a young Bro. recommended by the church at Lowell, was admitted a member, and elected and ordained Deacon, and appointed to Lowell, where his labours have already been considerably blessed. It was resolved to establish Preachers Aid Societies in all the circuits and stations, and take the strongest measures to introduce a more perfect *Itinerancy* through the district.

J—K—, for unchristian conduct is expelled from our communion, and A—S—, for entire neglect of the work assigned him, has been deprived of membership in this conference—on the whole, considering the defection of several ministers, and our distressing want of ministerial help, we have abundant reasons to render thanksgiving and praise to our merciful God, that the good cause is looking up in New England—our distant friends may rest assured, that the early friends of Protestant Methodist Reform in these regions, are far from being discouraged, and particularly our venerable Father Snelling, though nearly forty years in the work, almost with the fire and zeal of youth, is traveling extensively, and every where beloved and esteemed; with an increasing number of warm-hearted young brethren. Finally, in the name of the great Angel of the Christian covenant, we are resolved to let our march be onward, till God shall call us to exchange labour for rest; and earth for Heaven.

Yours, &c.
THOMAS F. NORRIS,
President Massachusetts Conference.

For the Methodist Protestant.

FOUR DAY'S MEETINGS ON PIPE CREEK CIRCUIT,
MARYLAND.

1st Will commence at New Market, on Saturday, the 19th inst.

2d. At Liberty, on Saturday, the 26th inst.

3d. At Israel's Creek, on Saturday, 2d Nov.

4th. At Pipe Creek, on Saturday, 9th Nov.

We hereby tender a pressing and affectionate invitation, not only to our ministers on the above circuit, but also to those at a distance, who, by a little effort and sacrifice can visit at least some of these meetings. Our members at home and abroad, as far as practicable, are also invited to come up with the preachers in the spirit of prayer, that the word of the Lord may "have free course—run and be glorified" in the salvation of many.

ISAAC WEBSTER,
Superintendent, Pipe Creek Circuit.

MAKING THE MOST OF TIME.

The British critic says of Dr. Abercrombie the author of late works on the intellectual powers of man and the philosophy of the moral feelings:

Dr. Abercrombie is a physician at the highest eminence of his profession; and consequently engaged from morning till evening in the discharge of its anxious and laborious duties. As we stated before, it may be almost literally said that his chariot is his study. And be it further kept in mind, that he has been mainly impelled to this consecration of the fragments of his time

by his solicitude for the moral and spiritual welfare of those young men who are dedicated to the same pursuit in which he has achieved his own gratifying distinction.

S. S. Journal.

ECCLESIASTICAL.

For the Methodist Protestant.

DO NOT PLACE IN THE COMMENTARY WHAT IS NOT IN THE TEXT.

"As the visible church is a society of men to whose bodily eyes spirit is indiscernible, but of which we may judge by effects declared by the scriptures; it is to the scriptures alone that we are to look for the just and abiding grounds of spiritual unity. On these holy grounds we can safely and joyfully give and receive assurances of agreement. These assurances have two aspects, yet respect, mainly, the same things.—1st. We agree to certain things which are merely conventional. 2d. We agree as to what is essentially necessary to be believed and to be done. In the first place we agree respecting authority in things conventional—*nothing is to be contrary to the scriptures, even in things conventional*—forms of worship, formularies, times and seasons, and church rules generally, we consider chiefly conventional, and to be made as accordant with the scriptures and right reason as we can have them. The following rule should be observed in judging:—"The pure and sublime spirit of religion acknowledges no institutions intended to embody it, but those only which are pure as itself." Again: "The unalterable eternal spirit, which forms the soul of the christian institutions, remains always what it was, and can never be made dissimilar to itself." But this cannot be said of those things which are conventional, the body, the external form; they are subject to the influences of the physical world, to human passions, and are therefore variable and perishable. The primitive body of religion was probably just modified by unresisted accidents, not by uncontrollable events; but subsequently, chiefly by the ignorance, cunning, and devices of designing men. In proportion as the configuration was changed, as its organs were cramped, thickened and overcharged by superstition, the oppressed and shackled spirit of religion lost its healthy action and direction. For some time it was stifled under a monstrous aggregate of evils, and ceased openly to manifest itself; nothing was to be seen in the body but the rigidity and heaviness of death.

"The more a society of men is enlightened—the more the intellectual faculties are cultivated in it—the less the sensual ones are indulged—the less superfluity will it admit in the constitution of its worship. The passionate attachment for which is simply the body and form of religion, produces a misapprehension of the spirit, and transfers to the accessories, the dogmas, the exterior of a worship, that veneration which belongs only to the divinity; this deviation which is so common among ignorant and sensual men, is the reign of superstition. Pernicious, fatal disposition, which, fixing the focus of enthusiasm in the centre of the senses, and the passions, leads to the greatest excesses, and the most horrible cruelties.

"The contrary inclination, that by which man, following the impulse of his spiritual nature, is disposed to reject all form and body in religion, to be devoted only to its spirit; this exclusion of an outward and visible worship, is the road which leads to mysticism. It is frequently the

portion of thoughtful and solitary men, who, not feeling a necessity to influence other men, think they can dispense with the senses, and keep wholly to the pure spirit of religion. This attachment to the spirit, divested of every thing local and accidental, must produce sentiments nearly similar, in all who indulge in it; but it is attended with no danger to society, provided the mysticism is sincere and not brought into action by hypocrites.

"Denominations of men, consisting of large bodies, are obliged to have recourse to conventional forms, that they may afford a mutual expression of opinions and grounds of co-operation. As to what is essential, or necessary to be believed and to be done, we need to be at no loss; they are signs or active qualities, exhibited in our moral conduct, being the fruits of the Holy Spirit, and therefore testifying to our neighbor every hour, by word or deed, to our being of the fellowship of the company of saints.—There can be no comparison between the respective value of these two classes of signs.—Is it not then most humiliating, that all the anxieties of the great body of the visible church, should have been directed to the conventional signs, which are in themselves, in the absence of the spirit of religion, quite indifferent, and can give no proof of the sincerity of the inward man; and, that the necessary or essential signs should have been so frequently overlooked; for, these are of vital interest, and cannot (for any length of time) be counterfeited.

"With regard to those regulations which are conventional, our consent in their use is intended to signify that we are bound together in the bonds of faith, hope, and charity; it is therefore evident that these bonds must lie in mutual charity; yet, this, alas! is the very quality which of all others, has been most neglected in the case of these outward forms, both by the imposition of them and by the imposed—pity that this should ever be truly alleged against those who form their own rules.

"It is indeed a case of exceeding delicacy to draw every cord of love and unity, so as to bring our spirits into the most complete concord, and at the same time to beware lest, by drawing too many and too tightly, the outward signs may express much more than the inward substance can correspond to.

"We must not, therefore, permit outward signs to have an undue estimation, which will be the case whenever they encumber and hide spirit with body, essence with matter; then we shall find that an humble means, will be substituted for agreement in purity of life; a great and fatal error—for means are not essential faith; and thus will be put together in a visible communion, nothing better than, in point of fact, for all useful purposes, a deformed lifeless corpse, presenting of course, the stillness of death instead of the calmness and action of life and health; the union of mere adjacent masses of flesh, not the body instinct in every part with spirit; and instead of bringing the bonds of the church, which are faith, hope, and charity, upon the world, will bring the bonds of the world, which are lust and power, upon the church. Let us, however, in guarding against a system which presses with unnecessary severity upon all points, beware also of that which presses none; while we decline a superstitious reverence for bodily form, avoid also an affectation of spirituality beyond our bodily nature; while we shake off the yoke thrown on our neck by the lust of power, spurn also that easy epicurian accommodation which results from indifference to good, and con-

vance at evil; for, if one be destructive of charity by the compulsion to which it resorts, so is the other equally, by destroying its only source, a pure and humble faith." Q.

For the Methodist Protestant.

WHEN WE MAY SAFELY FOLLOW CONSCIENCE.

"When alarmed at the un contemplated result of any action, men are apt to fly for consolation to the consciousness of having done it with the best and purest intentions. But had *conscience been informed according to the means afforded?* The consolation sought for by this recourse of intention would be a reasonable resource for one who, as in the times of ancient persecution, lived from day to day with his life on the edge of the sword; who, in jeopardy every hour, had little time to balance consequences, and trusted in God for supplying his deficiency of foresight, provided the feeling upon which he acted were right. But it will furnish no excuse for us of our period. The heart Searcher of all hearts has for us another interrogation to put: "Has due advantage been taken of the leisure and security afforded in any church, to form that conscience aright? The volume containing my will has never been violently plucked out of your hands; so comparatively regular is the train of events, that scarcely one might not have been provided against by a mind zealous of obedience; your meditations have been unbroken from without. What excuse then can you plead for being taken by surprise at any moment, and being obliged to act blindfold upon the crude and hasty dictates of an uninformed conscience?"—Let us anticipate in our own hearts this solemn interrogation, and judge ourselves, that we be not judged of the Lord.

"If mere conscience (not considering whether it be informed or not, *according to the means afforded,*) be sufficient to sanctify any act, how soon would the will of our Master become a dead letter, since he that knows much, and he that knows little, may then do equally good service. How unnecessarily urgent would seem the Apostle's injunction—"To be vigilant, to be sober, to be understanding what the will of the Lord is." Why need we think of the advice, "To examine ourselves, know ourselves?" Why should we take heed to the warning of the Prophet, who tells us that "The heart is deceitful above all things?" Why to the command, To make the best of the talents committed to our hands? Of which the knowledge of God's will is the most precious, *for he has not made us mere creatures of impulse.* Assuredly the heart which has not been strictly trained up, and *informed by diligent comparison with God's holy will and commandments*—which has not had its motives continually and jealously *questioned*, nor been *checked here, spurned there*, disciplined *every where*, will, when suddenly called forth, carry into action some interested motive, some unworthy affection, which the emergency of the moment allows it not leisure to sift and expel. When too late they make their appearance, overwhelm with shame and confusion, and discourage in future from the very best and safest undertakings."

How can a man be said to be safe in following his conscience, when his conscience assures him that it is not informed according to the means afforded? The truth is, we must bring our conscience to the bible if we would act wisely and for the best for ourselves and for others. I follow conscience, saith one, and I follow the bible saith another, and a third saith,

I follow conscience and the bible. Now the bible is the only informing source to those who have the holy book. That volume is to be our guide—not our own impulses. L.

For the Methodist Protestant.

Mr. Editor,—My attention has been called to the subject of itineracy and itinerant preaching.—It is one of various interpretation and reception in the Christian world.

Some appear to consider an itinerant one who is almost daily travelling for the purpose of preaching the gospel to such as may choose to convene for the purpose of hearing it.—That he is only pioneer—having nothing more to do than to preach, and to form societies—that when this is done he is to proceed elsewhere: nor is he to have more than a mere personal opinion in such regulations as may be thought most proper for the present government of such societies or churches as he may be instrumental in forming—that he is to exist as long as he can upon his own personal means, and when they are exhausted, that then he should receive such as will barely keep him from nakedness and starvation.

That he is to labour all his life without expense to others—exhaust his own means, and die a martyr and a pauper. That when he forms societies or churches, other men are to enter into his labours, and serve those societies and churches without fee or reward, for the mere honour of serving them, while these successors of the evangelist are to be permitted if they can, to amass fortunes—live in affluence and ease—preach when they please, and exercise all the disciplinary authority of the society or church, as long as they live. Whilst others consider that the successors of the pioneers are to preach constantly, visit the sick, bury the dead, baptize, and promptly and exclusively for the honour conferred by the ministerial office—labour with their own hands for the entire support of themselves and families—be subject in all things to the calls of the church, and neither have suffrage nor be permitted to exercise any portion of discipline in the church.

Others again consider that an itinerant preacher should be permitted by statute law to remain as long in each place as he is acceptable to the people—should preach when he chooses—be accountable to no one but the Almighty, and hold exclusively the keys of admission into the church, and the power to excommunicate such as he may think proper—and in fact be the only ruler of the church.

Others consider an itinerant minister should be one truly converted to and called of God and by faithful believers to preach the glorious gospel of Christ: such an one they think will give himself to study preparation and prayer, that he may bring things new and old out of the treasury of the word of God.—A pattern of meekness, gentleness, patience, forbearance and love.—Instant in season and out of season—deeply impressed with the value of his own immortal soul, and equally so of those of all the human family—one who is ever ready to obey the calls of the church as expressed through her officially expressed will—whether it be to preach the gospel at Rome, New York, London, or amongst the Northern hordes, or in the face of a Southern sun.—One wholly given up to the work of the ministry, and cheerfully willing to go wherever he can be instrumental in saving most souls from vice and from eternal death—determined to know nothing amongst men or in the wide world but Jesus Christ and him cru-

cified.—One who is willing to trust in God and the church for his support, and one who looks to the great Head of the church for his success and a crown of glory when called to die.

Such a one the latter class think ought to be provided for by the church who makes the call for his personal services amongst them, because justly entitled to a decent and competent support for himself if single, or for his family if he have one.—Such a one they think should have his full share of personal influence in all the deliberations of the church; and also, that the church having full confidence in his capacity, integrity, impartiality, and piety, are willing to make him their executive officer so long as he evinces those characteristics. Yet with all their willingness to receive him as their preacher for two or three years, they have no disposition to monopolize his service from the just claims of other places and churches, whilst they love him dearly for his work's sake, and contribute the full amount of what is requisite for his comfortable support.

Which of these views is most congenial with scripture and reason? Is not the latter?

LEXINGTON.

For the Methodist Protestant.

Mr. Editor,—Some time since a letter of mine appeared in the Methodist Protestant, which was intended to be a *hint* to brother Easter, and a *reproof* to "T. B." who, I understood, was quite a young man,—the reproof, because I thought the production of the young man merited it, and the hint to brother Easter, for recommending such a production.

It appears however, that my letter has brought down on my head the *sharp* pointed pens of three opponents,—but as the wounds received are so very slight, they have not rendered me unable to grasp my quill and step forth to meet my foes. To my young antagonist I would first address a few words.

In his first letter he certainly manifested a want of *prudence*, and in his second, a warmth of temper, that I presume a "Patron" himself, though formerly so well "pleased with his spirit" did not expect.—His remarks relative to my remaining "silent," and my love of "ignorance"—with others of a similar character, may pass by as the "idle winds which I regard not;" and if the remarks intended to curb improper reflections cast on the ministers of Jesus Christ, should drive him from his purpose; all that I have to regret is, that he possesses a mind so variable.—To the brother who signs himself "A Patron" I would say,—I am pleased with "his spirit," and readily agree with some ideas he has advanced.—And I also regret that his "feelings were wounded;" but I am not "sorry that my piece met the public eye." No, I hope good will result from it; I hope that bro. "Patron" will remember that my letter was not in *opposition to an education* being given to candidates for the ministry, but to *improper reflections* cast on the ministers of Jesus Christ, and the idea standing forth in bold relief that *Greek and Latin* were to qualify the minister for his work. Your remarks, my brother "Patron," afford the mind much satisfaction, where you encourage us to "go on in the cause of christian liberty," and promise us—"when the names of heroes and warriors shall have sunk into oblivion, our memories will be embalmed on the hearts of thousands."—this is far better than to tell us we are *unqualified* for the work in which we are engaged. But the church should be

just, before she is *generous*. She has now many able ministers, toiling for her good, and exerting all their mental and physical energies, to promote her interests; and many of these receive but a very small part of what is really necessary to keep them decent and render them comfortable; and yet brother "Patron" and "C. B. H." are willing that the church should give \$400 to supply a young man with *Greek and Latin*, when they have no security whatever that the church would be benefited thereby, while those who have been, and yet are successfully toiling for the church, are wanting the necessities of life. How strange it is, that a minister almost worn out by toiling on the walls of Zion, may ask relief, but ask in vain;—he may tell of his scanty board, and point to his hungry children; but no remittances are seen or heard of: but only let some young men call on the church for assistance to aid them in acquiring a knowledge of the dead languages, and charitable sympathies are immediately waked up, and the purse strings undrawn in compliance with their requests. I would repeat, that I intend nothing to discourage young men from seeking a qualification for the ministry, but I would ever raise my pen against those things that would *misrepresent* and "discourage" those who step forth in the hour of danger, braving the storm of persecution, and relying on the *promised assistance* of the church for support. Consoling language, my brother, will not make these ministers comfortable, something else is wanting; and if young men who wish to be "qualified to mingle with the wise and just," are to be supplied with *Greek and Latin*, while those now engaged in the ministry are left with their little ones to want bread, and have it published to the world they are not qualified for the work in which they are engaged, I presume it will not be long before the itinerant list will be closed, and the pulpit left to be filled, if filled at all, by your latin students.

I now turn to brother Easter, who says, if any "censure is deserved, it ought to fall on his head."—This is my opinion. "T. B's" letter was a private one, and without his knowledge or consent, brother Easter gave that letter to the public, and as a document placed before the public containing the sentiments of "T. B." and brother Easter, I replied to it. I cannot suppose for a moment that brother Easter would recommend for the public eye a document he had not maturely considered, and to the truth of which he could not give his hearty assent:—if so, we must conclude that his mind fully accorded with the sentiments contained in "T. B's" letter. Then I ask, does not that letter say in plain terms, without any exception, that "in our church" those who "profess to be teachers of truth and righteousness," cannot "skillfully" and "ably" defend the "glorious system of christianity,"—does it not appeal to brother

* We know that some females in Baltimore City, Harford and Frederick counties, have stepped forward, and not only with soothing language, but with the hand of charity, presenting to the needy minister, a donation intended, and calculated to soften his afflictions, and aid him in going forward in his labour of love. And as "Moderation" knows, that a number of his brethren, as well as himself, have been kindly assisted by those charitable females,—he hereby not only tenders them his grateful acknowledgments, but he sincerely prays that they may receive a disciple's reward.

Easter for the truth of this? Can any other inference be drawn from the language of the author, but, that it is his opinion, *Greek and Latin* are necessary to qualify the ministry to preach the gospel acceptably? and also, "to mingle with the society of the wise and just;"—for when this letter was written, he was engaged in teaching others, and we ought to suppose that any person so tenacious of *qualifications*, would not undertake this, without a good *English* education,—therefore the classical qualifications must have been intended. Now for those brethren to be consistent, who *believe* and *recommend* this, ought they not immediately to cease preaching, until they shall have acquired, what they say and publish, is a necessary qualification for the ministers of Christ? for I presume that some of those ministers who appear so frequently before the public in recommendation of classical studies, have no more knowledge of Latin or Greek, than "Moderation" himself. I must assure brother Easter, that I am not "ambitious of literary fame;" no sir: if I were, I would pursue a different course from that already taken; I would flourish in our periodical time after time, insisting on the necessity of classical studies, and literary acquirements. I would call in question the *ability* of every minister who had not taken those literary steps; and if I could, I would argue the propriety, the necessity, the *essentiality* of a classical education for the ministers of Jesus Christ:—but as I have no ambition for "literary fame," I will leave this for others to do, whilst I, with plain simplicity, continue to preach the gospel in a language the hearers can understand; and if souls thereby are brought to a knowledge of the truth, my greatest "ambition" will have been gratified.

I am truly glad that brother Easter admits that we have "some well-instructed scribes;" also a "number of very able and learned ministers;" and that we are "not indebted to foreign aid for a well digested constitution and discipline." Now this is all right, and I rejoice at it.—But then, what does he mean by the "present system of manufacturing ministers?"—this is difficult of comprehension. I know of no system among us for "manufacturing ministers," but the one specified in the discipline, which brother Easter says is "well digested," and I am sure that "Moderation" has "advocated none other. And by a reference to his letter it may be seen that he has specified the same course of reading for the candidates for the ministry, as is recommended in the "well digested constitution and discipline." What then could the brother mean by this? Surely he did not mean to contradict himself! Probably he only meant a *hit* at "Moderation?" Or, he may have meant that the "constitution and discipline" were "well digested;" but that part of the *machinery* intended to "manufacture ministers," would have been more complete with the addition of *Latin and Greek* wheels. But I may have mistook his meaning altogether, and if so, must leave brother Easter to explain himself.

I cannot discover why the brother should "fear" his "apology will be worse than his offence." He may quiet his "fears" on this subject, for I see nothing in what he calls his "apology," but what is calculated to amuse; for brother Easter first conjures up in his own mind, a system, and then fancies that system is in my letter; he then goes to work building his fairy castle, and sends forth from it "ignorant religious teachers;"—he imagines the faces of the hearers

all "suffused with blushes;" and some how or other, concludes those *fancies* are "facts"—that the "annual conferences" actually send forth such *ignoramuses*.—And then have those men "returned on their hands." And now he is prepared for the topstone of his *imaginary* building, and thus he tries to bring it on with shouting.—With what face can any man of observation and ministerial experience say "that such men will set their neighbourhood in a blaze, while the Greek and Latin scholar is lighting his match?" Now if such a system could be inferred from my letter, or from the "*well digested discipline*," I would feel disposed to examine it *seriously*, but as it only exists in the mind of brother Easter, I will let it rest as a "*harmless ideal something*, to "manufacture" *imaginary* "ministers." If I thought it would not hurt the feelings of my brother, I would give him a short sketch of "our" youthful itinerant family.—Among us, sir, are "some *able* and *learned* ministers;" but then there are others who make no *boast* of those things. "*Moderation*" himself was raised at the *plough handles*. Some of us were educated in tin shops; while others belonged to the families of *cordwainers* and *stone-masons*. But I will stop, least a "blush" should "suffuse" the cheeks of brother Easter. However, I assure you, my brother, that none of those uneducated men taken from those different "grades in society," are engaged in "*scattering fire-brands, arrows and death*,"——— I now in conclusion would say,—If they mean that the candidate for the ministry should be *pious*,—have a *sound mind*, and "study to make himself a workman that need not be ashamed,"—"rightly dividing the word of truth,"—we have *no dispute*: but, if we are to have *classical literature*, as an essential qualification, let them *plainly* tell us so:—and although we would have to engage these *literary* giants, with much greater inequality than existed between David and Goliath, yet with our sling, (reason,) and a few smooth stones, (truths,) we will fearlessly step forth to meet those tall men as heavily clad as they may be with their *classical* armour, and if we are vanquished, we can only leave the field.

MODERATION.

For the Methodist Protestant.

Queries proposed to every *male* member of the Methodist Episcopal Church, capable of reflection, and who has independence sufficient when he finds the truth to pursue it.

Are you a citizen of the United States? If so, do you not believe that its government is superior to any other on the globe?

In what does the excellency of this government consist? Is it not in its being of a rational and representative character? giving the right of suffrage, and rendering the citizen eligible to office?

What kind of a government would be expected to ensue if the law makers were only to be elected by themselves? Would the liberties of this happy country be considered safe in their hands? And would not a civil commotion very soon take place amongst the millions of our citizens?

Are you a male member of the Methodist Episcopal Church?

Do you understand the genius of the Constitution of that Church?

We repeat the questions. Are you a member, and do you understand the genius, i. e. the principles and tendencies of that Church Government?

Do you know that as a male member thereof (and at the same time that you are a free citizen of this country,) you have no more direct voice in electing the members of the General Conference, who are the only law makers, lords and rulers of that church, than you have in the election of the Pope of Rome?

Do you not know that you are deprived of much which constituted the glory of the primitive church, and all that is peculiarly dear to the bosom of every American citizen—we mean the right of suffrage, and eligibility to office?

Have you ever examined the Discipline of your church? and if not, will you forthwith examine it?

If you will candidly examine, you will find that no free citizen who is a member of that church can ever place his feet, or be permitted to raise his voice either in the Annual or General Conferences, unless he be a travelling preacher!!

The Annual Conferences are composed *only* of travelling preachers. The General Conference, whence every law emanates, is only to be composed of travelling preachers?

What security, on sound principles of law, have you, that your situation, degraded as it is, will not become worse and worse?

If there were no local preachers in that church, is it probable that your present contributions would not be greatly increased even to excess, to pay the travelling preachers?

Are you a free citizen of the United States, and yet a bond servant to Methodist travelling preachers?

Is not the Methodist Protestant Church established, where, as a local preacher or a private member, you can enjoy your freedom—both as a citizen and a Christian? If so, is it not your duty to transfer your membership as soon as possible?

We ask, will you *now*, and at once, think on these points, and act like an American, and like a true Christian?

Suppose there are thousands who know no better, or because they can make a little more money that choose to remain in their state of servitude, is that a sufficient reason why you should remain a *bond man*?

Suppose for the present the number of preachers of the M. E. Church should be greater than that in the Methodist Protestant Church, because it suits their inclination to be sole rulers; we ask, is that a good reason why you should remain a bondman to them?

We ask every male member of the Methodist Episcopal Church, calmly to consider the foregoing queries, and to *act* forthwith in obedience to the dictates of his best judgment.

CONSCIENCE.

For the Methodist Protestant.

Mr. Editor, Sir,—I think that the members of our church, generally, are remarkable for their love to the itinerant ministry. When I see in them such a disposition to keep their ministry humble, I must think they have an extraordinary degree of love for them. Our brethren appear to have more love for their itinerant ministry than for either sons, daughters, wives, or even themselves. They appear to have no concern for fear that they will, any of them, suffer any loss by being well fed and clothed—nor yet, would they fear the consequence of their getting a salary of 2, 3 or \$500 per year. It is not so in respect to their ministry, they would be in

danger were they to get the whole of their salary. Out of pure love to their souls, some will withhold their aid, lest the ministry should be exalted beyond measure and lose their souls.—Few other people are so careful and loving, they provide so for their ministry that their minds are wholly free, and in some instances, by being thus at liberty, they arise to respectability. Some of our brethren appear to know the danger of having the mind unburdened by the cares of the world, and keep their ministry in that narrow way, lest the freedom of the mind should exalt them by enabling them to study, and show themselves approved. Can there be a better way to keep the ministry pure, than to keep it poor? How can our brethren show their love better?

I would exhort our brethren to show their love in that way, that is best for the cause of God, and the welfare of their ministry. Study to know your duty, and then may God help you, my brethren, to do it.

MORRIS.

For the Methodist Protestant.

Mr. Editor,—Can Methodists, as the legitimate followers of Wesleyan and American Methodism, ever be brought to tolerate, under the name of Methodism, a state of Congregationalism?

What is congregationalism? Sometimes it is to locate all rule in the congregation—to elect a minister when they please, and displace him when they please.

At other times it appears that the minister gathers the congregation—rules the congregation according to his notions; arranges his plans so as to control the property, and to be pastor for life, even against the opinion of the majority.

Can either of these ever be amalgamated with Methodism, properly so understood? *Never*.

North Carolina, Sept. 1833.

WASHINGTON MEDICAL COLLEGE, BALTIMORE.

We with pleasure again insert the following circular.—It has been well said, that science knows no sect. It will be seen that professors of the most able talents from various religious denominations are embodied in this Medical College, and that every facility will be given to render the graduates an honor to their profession.

"This Institution, after a prosperous career of six years duration, will commence the session for 1833-4 under new and more flattering auspices; the legislature at its last session having granted an act of incorporation, which empowers the Faculty, in conjunction with a Board of Visitors, to confer Degrees in medicine, under the authority of the state;—thus placing it on an equality with the most highly favored and successful colleges in this or any other country.

The Faculty are resolved, by renewed and more strenuous efforts for the advancement of the rising medical science of our common country; to prove themselves not undeserving of this honorable mark of approbation, of their hitherto unaided exertions; and intend by continuing to improve their courses of lectures, on the plan first fully carried out into practical operation by themselves, to make their entire course more complete than is common in similar institutions.

The introduction of a regular and sustained system of examination, or recitation, as it may properly be termed, is a new feature in medical education. Partial and interrupted examina-

tions, with irregular and uncertain intervals have been practised; but to regard them as a primary and essential part of a series of medical lectures, is a novelty which has been found alike pleasing and instructive, not only to the students of this institution, but more especially to those of other colleges who have honored it with their attendance. The amount of information communicated, is acknowledged by all, to be vastly greater. Instead of being merely a constant listener, with the privilege of inattention or forgetfulness, the student is required, at regular periods, to give recitations of the preceding lectures; and the prospect of these excites him to diligent attention and intense efforts to remember the facts and doctrines to which his mind has been directed. No plan can be better calculated to discipline the intellect and develop its latent powers.

Anatomy in its various departments of special, general, surgical, pathological anatomy, is universally regarded as the foundation, the "FONS ET ORIGO," of a good medical education. In no other city of the United States, are so great facilities afforded for the study of this important branch, as in Baltimore; owing to the abundant supply of materials. Our students are permitted to examine repeatedly all the important organs and tissues and enabled to fix indelibly in their minds, the relative connection of parts associated in healthful or morbid action, or having a dangerous proximity when exposed to accidental injuries or the instruments of the surgeon. They do not merely obtain a single glance at the complex organization of the human body, but they become so familiar with it, by frequent handling, that it is fixed in their minds, like the rudiments of their earliest education; and it is not until this point is attained, that the invaluable facts of anatomy can be regarded as securely stored up for enduring recollection and useful application. So well is our superiority in relation to practical anatomy understood and acknowledged, that graduates of other colleges, who had never dissected more than the fourth part of one subject, and simply because they could not be procured, have visited us for the purpose of completing that part of their medical education; and our sister institutions, of the more distant sections of the United States as well as those in our immediate vicinity, endeavor to supply their wants out of our abundance. The arrangements of Washington Medical College, for the cultivation of practical anatomy, are no where surpassed.

The chemical chair is amply provided with all necessary apparatus, in order to illustrate the principles of that interesting and useful science; and the professors, one and all, pledge themselves, to spare no pains, to render their respective courses of the highest value to the student; and to be instrumental in making the graduates of this institution, ornaments of their profession and a blessing to society.

The annual course of lectures, will commence on the last Monday of October next, and be continued to the end of February, 1834.

Each Ticket,	\$15
Matriculating Ticket,	5
Dissecting Ticket,	10
Graduating Fee,	10

The student is required to attend two winters, and take all the tickets twice, before he can become a candidate for a degree; but a course in any other respectable college, will be considered as equivalent to one in this.

H. G. JAMESON, M. D. *Professor of Surgery.*
S. K. JENNINGS, M. D. " *" Materia Medica and Therapeutics.*
W. W. HANDY, M. D. " *" Obstetrics.*
S. ANNAN, M. D. " *" Anatomy and Physiology.*
J. B. ROGERS, M. D. " *" Chemistry.*
T. E. BOND, M. D. " *" Theory and Practice of Medicine.*

By order, J. B. ROGERS, *Dean of Faculty.*
March 20, 1833.

THE GREAT QUESTION.

When a prying question was put to the Saviour to ascertain the number of those who should be saved, the divine reply was a pungent rebuke and exhortation, which appealed at once to the personal duty of those who were expecting the answer. How extensively would the tones of discord and altercation be changed into those of humiliation and repentance, if disputants would first make a practical use of the controverted subject. The great personal question with each soul is not—why does sin exist? No man's salvation is dependent on the solution of that point. But am I a sinner? Am I conscious of internal depravity? of voluntary sinfulness? Do I love the Lord with all my soul, strength, and mind, and my neighbor as myself? These are the questions which summon attention, and are worthy of all precedence.

The great speculation is—what am I to Christ, or Christ to me? This is a question which will recur to every mind, and seems to have been regarded by the inspired writers as one of constant duty. "Examine yourselves whether you be in the faith." "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." "Let him that thinketh he standeth take heed lest he fall." Men are often more ready to argue with each other, than with their own hearts. They are more careful to set a neighbor right, than to keep a watch on their own hearts. The great controversy should be within.—S. S. Journal.

PROTESTANTS have shown bad philosophy—to say the least—in their conduct toward the Roman Catholics. In proportion to what has been said and done to exasperate their minds and harden them in their prejudices, scarcely any attempt has been made to show them the errors of their faith by mild Christian argument, or to induce them to study the Scriptures. The bitterest taunts and denunciations of that Church may be found in the ordinary practical sermons, as well as in the set polemical works of the most eminent of the English divines.—The people want knowledge, but they are driven from seeking it by the unsparing reprobation with which they are followed. To say that there have been provocations on the other side, or that this is but a return in kind of the warfare which has been waged against Protestants, is no excuse. Jesuits and priests may be all that they are depicted to be, and yet the spirit of the Gospel would not authorize a Christian to anticipate the tribunal of the final Judge. And whatever the leaders may be, the people at least deserve to be treated as possessing understanding, and like other errorists to be the subjects of instruction and prayer, not the marks of contempt and reviling. Let not Protestants, then, wonder at the perseverance of the Catholic in his faith.

Churchman.

He who has already done so much for me, will leave nothing undone.

MARRIED,

For the Methodist Protestant.

On the 2d inst. by Rev'd. Lewis F. Cosby, Rev. JOHN GODWIN, Superintendent of the Hampton Circuit, to Miss CAROLINE HAUGHTON, of Hampton, Va.

OBITUARY.

For the Methodist Protestant.

Orange Circuit, North Carolina.

Departed this life on the 23d September last, Miss STALEY, daughter of Mr. Abraham Staley. She became a subject of converting grace on the 15th August, a few weeks previous to her decease—and with a sister united themselves with the Methodist Protestant Church.

Perhaps but few countenances ever beamed with more heavenly radiance than that of the subject of this memoir, from the time of her conversion to God, to the day of her death.

She observed to the friends who surrounded her dying bed, "I am going to my Saviour who sits upon the throne of his glory, who will lead me to fountains of living water, and will wipe forever all tears from these eyes."

I would say to her bereaved relatives sorrow not, your loss is to her infinite gain. It is hoped this dispensation will be sanctified to the good of her surviving friends, and that they will all seek and obtain an interest in Christ.

J. H. C.



BALTIMORE:

FRIDAY, OCTOBER 18, 1833.

Prosperity attends us a people. Are there in some places only two or three of our preachers or members. We say to such, unite your hearts, your purses, your prayers, and your prompt efforts to form a society or church. Say not "we are but few, and what can we do against so many?" Rather say "if there be first a willing mind" it shall be accepted according to what a man hath—and from the mouth of two or three witnesses, our principles will be established if those be faithful and true witnesses.

We have known and read enough to teach us that if our brethren will use the means in their power they shall succeed. Have we not seen that in some places one person alone has done his duty by seceding from the old church—has convened a few others—entered into a resolution to build a sanctuary to the Lord, and have succeeded on every such occasion?

No one can tell of how much importance his or her decision and efforts are, until they shall have been evinced and put forth.

Are you indeed a friend to our doctrines and principles—and do you view them to be important to generations yet unborn? How then can you "stand all the day idle." Others are looking for you to go forward, and they are ready to follow. Can you consent to be considered an enemy to our rising church? Recollect, those who are not for are against us.

You cannot be for us if you are idle in the cause. Are you afraid it will cost you a few or many dollars? And

are you willing to sell your conscience for these? Are you afraid of persecution? Recollect that in a good cause, the cause of Christ, He has said "My grace is sufficient for you." We have no confidence, nor have the public any confidence in a wavering man. Heaven may have designed you for a signal helper in the cause of Christian Liberty. How will you answer for your indolence if you should remain a spectator of the wrongs of your brethren without an effort to sustain them?

Our readers were no doubt gratified by the special notice which our Bro. Goodner, in the 40th number took of the young men of our church, in his section of country. Is it because that our young people are supine and indifferent, or is it for want of encouragement by the elder brethren that so little notice has been taken of the young? We often see notices of "our respected and venerable brethren" on our pages. Indeed great pains are evinced to shew all possible respect to these:—to this we have no objection. But we ask where are "the lambs of the flock," and where are "the hopes of the future generation?" Sometimes we would almost be disposed to think that all the preachers and all the members of interest, are like ourselves, "gray headed."

Brethren, let us encourage "the young disciples." We cannot tell how many Moses's, Caleb's, Joshua's, Joseph's and Timothy's, there are in embryo amongst us—let us educate, instruct, encourage, and by all prudent means, bring them into active service—in the church.—Their youthful vigour—their situation and circumstances in almost every possible way admirably qualify them for immediate and laborious service. "It is good that a man bear the yoke in his youth." We admire the season of youth. In it the character is formed—the susceptibilities are more alive—and there are more buoyant energies displayed. Energies, which if properly directed by the elder brethren in our church, cannot fail of producing much essential benefit. It was well, and truly said by one of our most venerable and intelligent ministers in the hearing of the writer—in reference to the employment of young men in the ministry.—"I tell you brethren the young have little sympathy for the old." We think it a pretty safe position after several years observation. The aged can wake up the kindred feelings and sympathies of their equals in age; but it seems to be especially reserved for the youth to induce their feelings and sympathies into the hearts of those of similar years.

Then do we want our youth, generally, to be interested in the cause of Christ and Christian Liberty, let us encourage our young people to come up to the help of the Lord, especially the modest and retiring ones.

CORRECTION.

The Editor and "Peter" stand corrected. The resolutions which they referred to in former numbers, and which they considered so subversive of the principles of our Church Constitution were not from "Guilford," but from Roanoke Circuit. The error was by no means intentional. They are not surprised that Guilford brethren have applied to them to correct the error.

We learn that the Rev. A. G. Brewer, and R. Blount, Esq. are elected by the Georgia Annual Conference, Representatives to the General Conference of the Methodist Protestant Church.

Orders will be promptly filled for all the quantities of Books which may be wanted from the Book Agent's List, which was given in the last number.

Our preachers and others, we hope, will order immediately and liberally.

On the last Friday in next month, we shall commence the publication of the arrearages which appear on our subscription book for 1831—1832, or both in each State—So that our preachers may know on whom to call, as in most instances we cannot tell the particular circuit to which to send bills. If there should be any omissions of credit, this shall be promptly and cheerfully attended to on receiving satisfactory intelligence of that fact. The subscriptions due must be settled—of this we advise all in arrears. Such as do not pay, are depriving both the church and publisher of what belongs to them.



POETRY.

HYMN.

Oh, blest were the accents of early creation,
When the word of Jehovah came down from above;
In the clods of the earth to infuse animation,
And wake their cold atoms to life and to love!

And mighty the tones which the firmament rended,
When on wheels of the thunder, and wings of the wind,
By lightning and hail, and thick darkness attended,
He uttered, on Sinai, his laws to mankind.

And sweet was the voice of the First-born of heaven,
(Tho' poor his apparel, tho' earthly his form,)
Who said to the mourner, 'Thy sins are forgiven!'
'Be whole,' to the sick, and 'Be still,' to the storm.

Oh Judge of the world! when arrayed in the glory,
Thy summons again shall be heard from on high;
When nature stands trembling and naked, before thee,
And waits on thy sentence, to live or to die;

When the heavens shall fly fast from the sound of thy thunder,
And the sun, in thy lightnings, grows languid and pale,
And the sea yield her dead, and the tomb cleave asunder,
In the hour of thy terrors, let mercy prevail!

Heber.

THE DEAD SEA.

The wind blows chill across those gloomy waves;
Oh! how unlike the green and dancing main!
The surge is foul as if it roll'd o'er graves;
Stranger, here lie the cities of the plain.

Yes, on that plain, by wild waves covered now,
Rose palace once, and sparkling pinnacle;
On pomp and spectacle beamed morning's glow,
On pomp and festival the twilight fell.

Lovely and splendid all,—but Sodom's soul
Was stained with blood, and pride, and perjury;
Long warned, long spared, till her whole heart was foul,
And fiery vengeance on its clouds came nigh.

And still she mocked, and danced, and, taunting, spoke
Her sporting blasphemies against the Throne:
It came!—The thunder on her slumber broke:
God spake the word of wrath!—Her dream was done.

Yet, in her final night, amid her stood
Immortal messengers, and pausing Heaven
Pleaded with man, but she was quite imbued,
Her last hour waned—she scorned to be forgiven!

'Twas done!—Down poured at once the sulphurous
shower,
Down stooped, in flame, the heaven's red canopy.
Oh! for the arm of God, in that fierce hour!
'Twas vain, nor help of God or man was nigh.

They rush, they bound, they howl, the men of sin;
Still stooped the cloud, still burst the thicker blaze;
The earthquake heaved!—Then sank the hideous din!
Yon wave of darkness o'er their ashes strays.

Rev. G. Croly.

THE DAISY.

Not worlds on worlds in phalanx deep,
Need we to prove a God is here;
The daisy, fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but He that arch'd the skies,
And pours the day-spring's living flood,
Woodrout alike in all he tries,
Could rear the daisy's purple bud?

Mould its green cup, its wintry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem,
That, set in silver, gleams within?

And fling it, unrestrained and free,
O'er hill and dale, and desert sod,
That man, where'er he walks, may see,
In every step, the stamp of God?

J. M. Good.

The Itinerant Ministers and Preachers of the Methodist Protestant Church, generally, are authorized Agents for this Paper and the sale of Books published under the arrangements of the General Convention. Also the following persons:—

MARYLAND.

Chestertown, W. S. Greenwood.
New Market, Fred. county,
Al Barney,
Westminster, Frederick county,
Jacob Reese,
Fredericktown, John Gephart,
Brookville, Rev. Tho. M'Cormick,
Rock Hd. Kent, co. Wm. Copper,
Reister's town, Rev. A. Webster,
Sam's Creek, D. W. Nail,
Walkersville, Daniel Ourland.

VIRGINIA.

Chuckatuck, John D. Day,
Buckingham, C. H. Jesse Hollman,
Harrisonburg, Henry Tutweiler,
Lynchburg, Rev. Dr. Holcombe,
Matthews, C. H. Rev. Miles King,
Petersburg, D. Arcey Paul,
Brunswick co. Rev. E. Dromgoole,
Burgess's Store, Rev. B. Burgess,
Princess Anne C. H., J. J. Burroughs,
Hampton, Rev. John S. Westwood,
Physic Spring, Buckingham co.
Rev. L. Walker,
Winchester, Rev. G. A. Reed,
Prunty town, Samuel Kemble,
Suffolk, Arthur Smith,
Smithfield, G. O. F. Andrews,
Clarksburg, Rev. Elias Bruen.

DISTRICT OF COLUMBIA.

Washington, P. M. Pearson,
Alexandria, Thomas Jacobs,

PENNSYLVANIA.

Philadelphia, Rev. J. Smith,
Village Green, Del. co. P. Price,
Union Town, Mr. Roberts,
Pittsburg, Rev. Charles Avery,
Kensington, Rev. H. R. Harold,
Concord, J. Pumroy,
Martinsburg, Wm. Bowen,
Carlisle, James H. Davor,
Washington, J. L. Sands,
Union Town, John Phillips,
Harrisburg, Philip Ensminger.

DELAWARE.

Seaford, Rev. Dr. Wm. Morgan.

NEW YORK.

New York, I. A. Easter,
Rev. George Thomas,
Pinky, Lewis co.
Rev. J. B. Goodanough,
Utica, Rev. M. Burdge,
Peekskill, A. J. Piercy,
Albany, C. Hepinstall,
Cherry Valley, Otsego co. J. Wells,
Honey Lake, Richmon, Dr. James Covel.

NEW JERSEY.

Pemberton, Burlington co.
Rev. Samuel Budd.

OHIO.

Cincinnati, Wm. L. Chappell,
Deersville, Charles Lukens,
New Ark, Wm. M'Cormick,
Alexander Woodrow,
Zanesville, O. White,
Springfield, Rev. Saul Henkle,

KENTUCKY.

Bowling Green, James D. Hines,
Hopkinsville, O. Wilkinson,

NORTH CAROLINA.

Mount Prospect, Exhum Lewis,
Hillsborough, R. L. Cook,
Greensboro, Guilford co.
Rev. John Coe,
Plymouth, Washington co.
Joseph S. Norman.

Raleigh J. Grant,
Dancy's Store, Rev. Thos. Moore,
Enfield, Benjamin Hunter,
Rock Creek, Rev. Alex. Allbright.

SOUTH CAROLINA.

Georgetown, Rev. A. Peurifoy,
Camden, Rev. John A. Russell.

GEORGIA.

Covington, Newton co.
Rev. Aaron G. Brewer,
Charles Kennon,
Elberton, Rev. Ethel Tucker,
Wrightsboro, Columbia co.
Robert M'Corkee,
Macon, Rev. Charles Williamson,
Hebron, R. Blount,
Wrightsboro, Rev. Charles Ewald,
Madison, J. L. Moody,
Rev. J. K. Lowry, Rain's Store.

TENNESSEE.

Clear creek, Edmund D. Tarver,
Dr. Wm. B. Elgin,
Franklin, Rev. C. H. Hines,
Civil Order, Rev. James Williams.

ALABAMA.

Canton, B. Higginbotham,
Greensborough, Rev. Dr. J. Meek,
Tuscaloosa, Dr. Samuel M. Meek,
Florence, James H. Weakley,
Washington, Antauga co.
Rev. Payton Bibb,
Hazel Green, Madison co.
Rev. David Goodner,
Greenville, Dr. E. H. Cook.

VERMONT.

Bristol, A. H. Otis,
Wallingford, Rev. C. Walker,
Burlington, Rev. N. Gage,
Hinesburg, Daniel Norton,
North Hero, Grand Isle co.
N. Hutchinson.

MASSACHUSETTS.

Weston, Rev. Joseph Snelling,
East Cambridge,
Rev. Thomas F. Norris,
West Wareham, Rev. L. D. Johnson,
Feltonville, Silas Goodnow,
Lowell, W. Wyman.

CONNECTICUT.

Hope Valley, Peter Griffing,
Ridgefield, Rev. J. L. Ambles.

LOUISIANA.

New Orleans, Wm. M. Goodrich,
Wesley Coleman.

ARKANSAS TERRITORY.

Cane Hill, Rev. Jacob Sexton.

MISSISSIPPI.

Eldersville, Jones co.
Rev. John M'Cormick.

UPPER CANADA.

Hamilton, Gore District, John Flanagan.